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heating the wire makes the requisite elongation $L + A$ more easy, while cooling it makes it more difficult.

The essay is admirably clear, but is chiefly of popular interest.
BERGSTROM.

Lehre vom Hypnotismus. PROF. H. OBERSTEINER. 1893, pp. 62.

This really adds nothing to what all interested know, but omits much of chief importance for his purpose. It is most surprising that no mention should be made of the new movement in Sweden, which has added a practical utilization of great therapeutic value.

Hypnotism and Mesmerism and the New Witchcraft. By E. HART. London, 1893, pp. 182.

This collection of papers and addresses is sensational and anything but thorough or systematic. The author has suffered for his interest in these phenomena, and claims to have read everything, but he makes no mention of Bernheim; thinks Charcot, whose "three states" are now abandoned, has done the best work; knows nothing, that we can infer from his pages, of the scientific work upon the subject done in Germany, in Sweden, etc. We agree with him concerning Luys and expressed five years ago the same conclusion in this journal, and only find the author uninformed. His book shows how little has been done in England upon this subject. All he says from first to last is belated and thrice told to all psychologists who are versed in modern psychiatry.

Genetic Philosophy. By DAVID JAYNE HILL. (Macmillan, 1893. 382 pp. 8vo.)

The author hopes to rehabilitate philosophy by giving it a scientific foundation.

"The problem of science is never ontological, but descriptive;" and "ontology is as little a problem for philosophy as it is for science, for there is no real problem. . . . What we seek is to know the phases of being and to unify them by discovering a continuity among phenomena which shall render them one to intelligence as they are one in reality" (p. 13).

The author disapproves of Hegel's absolute idealism, and attributes Mr. Spencer's difficulties with the unknowable to the fact that his method was synthetic rather than genetic. "The genetic method . . . consists in referring every fact to its place in the series to which it belongs." The book, therefore, consists of a series of scientific theories about the origin of matter, life, consciousness, will, morality, etc., which the author states in successive chapters, simply and clearly enough, but without doing very much to aid one in choosing between them when several conflict, or to show their metaphysical significance. But in spite of his protest against ontology, the author, like all the other writers who have made the same protest, enters the forbidden field and attempts to gather the forbidden fruit by the same old forbidden ontological method, though this method is only very partially and inadequately applied. He states, for example, that the deepest insight into the essential nature of "matter" "force" and "energy" is to be found in our own acts of will (p. 203), that inorganic processes represent "habits of the universe," and that "the universe as a whole is the expression of a 'will'" (pp. 367, 368). That "the ultimate ends towards which that will is directed" could not have been "immediately attained without the intervention of a long series of intermediaries," the author seems to regard as sufficiently

proved by the mere fact that the ends of human beings (who exist in a universe already made by another being) are realized only through progressive transformation (p. 368). The author's doctrine of personality rests upon the general "monistic" assumption that mind and matter are different aspects of a unitary being. It is as follows:

"The genesis of a personal being consists, then, not in the transmutation of physical force into psychic states, as materialism represents, but in the concentration and unification of preexisting psychic elements, which, in their isolation are unconscious, into a conscious individual. Now my thesis is simply this: Consciousness is a complex phenomenon, not a simple state. It is made up of elements or factors which *become* consciousness in their union, but are *not* consciousness in their isolation. . . . The psychic aspect of a single brain-cell is not a consciousness, but the psychic aspects of a great many cerebral cells unified through the organic unity of an organized brain, become a consciousness" (p. 128).

What these unconscious psychic elements are, or how he knows that they exist at all, or how the organic unity of a brain can turn them into a consciousness, the author does not explain. The trouble with a "genetic philosophy" is apt to be that, as long as it is genetic, it is not philosophy, and as soon as it becomes philosophy it becomes uncritical and superficial.

H. A. A.

IMPROVEMENT AT LEIPZIG.

Former members of the first "Seminar für experimentelle Psychologie," will easily recall the upper story of the grimy "convikt," with its irregular suite of rooms, in which Professor Wundt has fostered the early growth of our science. Those quarters are now among the things that were. A modern edifice will soon occupy the site, and may possibly afford room for the psychological laboratory. Meantime Professor Wundt has taken refuge in the "Trierisches Institut," lately renovated for the accommodation of branches that were taught in the demolished convikt.

The present auditorium is inferior to the old one; it is smaller and the ceiling is too low. But the institute proper has gained by the transfer. It comprises ten rooms, all of which open on a corridor, a plan which does away with the inconvenience formerly felt of passing from room to room, at the risk of disturbing the workers. The improvement is most evident in the position of the library, which can now be reached without the trouble of rapping at half-a-dozen doors. Of the other rooms, two have been set apart for the professor and his assistant; each of the remaining seven is devoted to a special class of work, and furnished with appropriate apparatus. The dark room is considerably bettered by this arrangement, and the centering of batteries in a single apartment, from which all currents can be managed, avoids troublesome interference and loss of time. Add to these features a fine exposure in every direction, and certain provisions for comfort which not even a psychologist can forego—if the combination is not perfect, it certainly justifies the remark of Dr. Külpe: "More suitable quarters could not have been secured, had they been planned *ad hoc*."

E. PACE.

In the paper upon "Rhythm," published in this number of the JOURNAL, it was stated that sustained speech with children always became rhythmical. In support of this proposition we have to